

THE CHRISTIAN UNION
JAN 30 1914

Olive-Tree



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I. 3. 4.

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No.

May, 1914

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MAY, 1914.

5.

QUESTIONS OF THE HOUR.

APPEAL FOR PRAYER.

DEAR BROTHER:

The Board of Foreign Missions comes to the Reformed Presbyterian Church with

AN APPEAL FOR PRAYER.

“Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.” “But the laborers are few. Pray ye, therefore.”

Profoundly convinced that prayer is, of all missionary factors, the greatest and most effective, we ask you to unite with us in employing it to the utmost.

After transacting the business at a recent meeting in New York City, the Board, feeling the great burden of responsibility resting on it and on the representatives of the Church in the several foreign fields, realizing, also, our common dependence upon our Lord and Master for success, engaged in a season of earnest prayer and supplication. The burden of those prayers was that God,

At the request of the Board of Foreign Missions of the Reformed Presbyterian Church of North America, this circular was prepared by Mr. Joseph M. Steele and sent to each missionary on the field and each minister in the home Church, and we trust that it will be effective in awakening all of us to a sense of our responsibility.

Who alone is adequate to the task, would work mightily for the salvation of the lost to whom we are bearing His gospel. When we had concluded it was discovered that in the hearts of not a few the conviction had deepened that God would work if the missionaries abroad and His people at home could be enlisted in united earnest prayer to that definite end.

It was thereupon determined to send a letter to each missionary on the fields; and to the entire Church in the home land, an appeal and call to prayer. Most earnestly do we request all the pastors, the sessions, the missionary societies, the prayer meetings, the Sabbath schools and all other gatherings where the people are in conference to unite in intercession to God our Father and our Lord Jesus Christ on behalf of our missionaries who represent us in their labors to win souls and extend our Saviour's Kingdom.

Considerations are not wanting why we should agree together to pray. Our missionaries deserve to be remembered in our prayers. Having consecrated their hearts and lives to the Master's work, these brethren are making great sacrifices in leaving home and friends and going out into heathen countries to live, in many instances among hostile strangers, and in every case with very little of the comforts we enjoy in our homes. Not only are they subject to these privations, but to many temptations and trials of which we know

nothing. Baffled with difficulties, they are continually in the midst of a very hard and strenuous battle. And their burdens are all the while increasing. Shall we not increasingly bear them up before God in the arms of prayer?

The fields of their labors, both in China and the Levant, are large and important, and but a very small portion of the work has as yet been accomplished. China is awake, and its doors are wide open. The power of the Turkish government is being overthrown, and there is the appearance of the dawn of a great reformation which will probably extend over the entire world.

We would further enforce this appeal by the fact that prayer is the first duty in missionary work. See Matt. 9, 38; Luke 10, 2; Acts 1, 14; 10, 9; 13, 3.

Also, God has clearly revealed that His ordained purposes will be fulfilled only in answer to prayer. In the prophecy of Ezekiel, after the most positive statement of what God will do for Israel in the days of her restoration from Babylon, He adds (36, 37): "I will yet for this be inquired of by the house of Israel, to do it for them." And could God make a more striking appeal than in Isaiah 62, 6-7? "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth." To this add that startling challenge to reverent boldness: "Ask of Me things to come - - - and concerning the work of My hands, command ye Me." Isaiah 45, 11. This then is the greatest work we can perform for missions and our missionaries. Among his papers found after his death, was this memorandum by General Armstrong: "Prayer is the greatest thing in the world. It keeps me near to God. My own prayer has been most weak, wavering, inconstant, yet it has been the best thing I have ever done." We "also helping together by

prayer for" them (II. Cor. 1, 11) can work more mightily than by any other activity. Speaking in the Town Hall at Cambridge, in 1857, David Livingstone declared: "All may especially do what every missionary highly prizes, viz.: Commend the work in their prayers. I hope that those whom I now address will both pray for and help those who are their substitutes."

If the foregoing considerations are correct, they indicate the way to increase our present missionary force on the field without the expenditure of another dollar. It is the deliberate conclusion of John R. Mott that "Prayer and missions are as inseparable as faith and works." And J. Campbell White puts it: "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised, none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone, the efficiency of the present missionary force could probably be doubled without adding a single new missionary."

While we feel encouraged with the work which has been accomplished by our missionaries in the field, yet we believe that much greater work can be done and greater results obtained if only the brethren of the Church in the homeland will be more earnest and constant in remembering the work and workers every day in their prayers.

Nor should we overlook the blessing such a campaign of united prayer will bring to the Church at home. "Again I say unto you that if two of you shall agree on earth touching anything that they shall ask, it shall be done for them of My Father Who is in heaven. For where two or three are gathered together in My

name, there am I in the midst of them." Matt. 18, 19-20. Does anyone doubt that what we most need at home is Jesus in the midst? Commenting on this Scripture, Robert E. Speer says: "Corporate intercessory prayer will make us capable of Christ-like action, and susceptible to spiritual leading; will give resoluteness with humility, and unity with all its world-convincing power." So closely is the spiritual unity of the people of God connected with the faith of the world to whom the gospel is preached, that our Saviour expressed it: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

In view of these facts, we believe that the membership of our Church at home should be incessant in prayer—not merely talking about prayer, but daily engaged in prayer—the effective, fervent, believing prayer to God, which will avail much. Prayer has called forth and energized the great spiritual and missionary movements of all times.

We therefore desire most earnestly to urge pastors to call this matter to the attention of each individual member of their congregations, and endeavor to get them to remember the missions and mission workers in their daily supplications in the closet and at family worship. We ask you, one and all, to be specific in your prayers. Keep informed in connection with the several fields and the mission stations and their needs. Pray for the missionaries and their families, that they may be kept faithful and that they may be strong in the Lord. Pray for the doctors and nurses as they minister to the needs of the poor, afflicted ones. Pray for the teachers and scholars in the schools. Pray for the native workers and the converts, that they may remain steadfast and

loyal to the Lord Jesus Christ, and that they may be freed from persecution. Pray that the Lord may increase the efficiency of every laborer many fold. And in all may we remember that our Lord has said, "If ye abide in Me and My words abide in you, ye shall ask what ye will (to have) and it shall be done unto you." "And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."—John 15, 7; 14, 13-14.

May we not suggest that we, at whatever cost, get into such relationship to God that these promises of our Saviour may be fulfilled in our homes, our congregations, the entire home Church and in the foreign fields?

Just now we ought to ask the Master specifically about the Memorial on Christian civil government that the Rev. John K. Robb presented Jan. 10, 1914, to the private Secretary of Yuan Shi Kai, President of the new Republic of China. In a letter written from Peking, Mr. Robb speaks of his interview with the Secretary: "I had to wait an hour and a half to see him, but when he did come, I found him well worth waiting for. He is a fine man, a graduate of Columbia, and a Christian. I told him my errand and opened up the Memorial for him to see. When he got a look at it, he exclaimed, 'Oh, isn't that beautiful!' We then went over the Memorial from start to finish, he asking a great many questions, and getting at not only the bare meaning of it, but our purpose in bringing it to the President. We discussed it for half an hour, and it was in some respects the most gratifying thirty minutes that I can recall. He was not only interested, but expressed himself as feeling that this is what China needs. He said he would do all he could to get an audience with the President. Just a few

minutes before I began writing I had a note from him saying that the President would not, on account of the pressure of public duties, be able to grant me an audience, but that he himself would bring the Memorial to the attention of the President and tell him its nature and purpose. While I regret somewhat that I shall not be able to see the President and so carry out the wish of the Board to the letter, I feel that my talk with the Secretary has done more for us than an interview with the President through an interpreter would have done. The Secretary is a believer himself, and will take pains to put the best construction on the Memorial. I am certain that the half-hour talk with him will mean more for us than that much time with the President himself. - - - That little Secretary's interest and enthusiasm made an impression on me."

It is now for us to add our prayers, laying hold of God with holy hands, in the confidence that He who holds the nations in His hand may use this testimony for the Crown of King Jesus, and in His own time turn China, with her 400,000,000 of people, into the Kingdom of God.

We have confidence and are fully persuaded that the Lord will abundantly bless and prosper both the foreign work and the Church at home if the above suggestions are adopted. May we not have a favorable response, advising that you will co-operate with us in this all-important matter? Awaiting your early reply, I am,

Yours in His Name,

JOSEPH M. STEELE,

For the Board.

1600 Arch Street, Philadelphia.



When Henry B. Whipple—later Bishop Whipple—was beginning his work in Chicago, he asked the chief engineer of the Galena Railroad as to the best way to reach the railroad men in the parish.

"How much do you know about a steam engine? Nothing? Then read Lardner's 'Railway Economy' until you are able to ask an engineer a question about a locomotive and he not think you a fool."

"I followed his advice, and in due season went to the roundhouse, and here I found a number of men studying a locomotive.

"Observing that it was a Taunton engine with inside connections, I asked at a venture, 'Which do you like the better, inside or outside connections?' This was followed by questions about steam heaters and variable exhausts, and in less than half an hour I was taught far more than I had learned from my book.

"In leaving, I said: 'Boys, where do you go to church? I have a free church in Metropolitan Hall, where I shall be glad to see you, and if at any time you have an accident and need me, I will gladly go to you.'

"The following Sabbath every man was in church. This was before the day of air-brakes, and accidents were frequent. Whenever I heard of one, I immediately went to the sufferer, and very soon I found that superintendents and station-masters were expressing their approval of 'that sort of religion,' and many of the officials became members of my congregation."—*Canadian Record*.



It is stated that Mr. W. J. Bryan, after a journey around the world, in which he visited many parts of Asia, took up eight boys and girls in different mission fields, all of whom he is supporting and educating.—*Record of Christian Work*.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—The following items are from Rev. S. Edgar, writing March 3, 1914:

Dear Brother:

There are two or three items in our work here that will interest you personally, and some of them might reach further were the writer capable of putting them in the right setting.

You may remember I mentioned, while at home, the attendance of a Moslem at our services for a number of months. After our return we inquired concerning him. Learned that he was ill and confined to bed. Our licentiate, Khaleel, and I called to see him. He was then very weak. But the conversation gave us great hope that he knew personally the Lord Jesus as his Saviour, and was resting upon Him alone for salvation. About a week after this I was asking the physician who had been attending him, as to his condition. To my great surprise, he informed me that he was dead. This I had not heard. Then again I had to acknowledge to having left undone some things that I should have performed, and very much regretted that I had not seen him again ere he passed away. In his early life it seems that he had been a hard drinker, and the last days of bodily weakness were the direct result of this, so the attending physician informed me. We hope he learned the truth and found that Power that alone can cleanse from every stain.

Dr. Stewart and I were out calling this afternoon. We called to see your friend, Salim Saleh, who was recently in the States, and who for years was our evangelist here. You will be sorry to learn that

he has gone back to the old Greek Church. When I say gone back, this needs to be modified. Since his return here, early last fall, he has been in his brother's home. Of course, this brother is a member of the Greek Church, and all the connection. Soon we noticed that one of the priests was making frequent calls, but did not think this strange. But to our amazement I was told the other day that the priests had come and received him back into the old church. Oh, how our hearts ached! At first we could not believe it. But on making a call a few days afterward we learned that it was true. It seems from his own story to Dr. Stewart this afternoon that he was compelled to make the change because of the influence brought upon him by all his brother's family. They tried to tell him of the dishonor and shame on the great and honorable family name if he should die a Protestant in his brother's house. The result was, as I stated, he felt he had to yield, that he might die in peace. I mean bodily peace. But before Dr. Stewart and the writer he confessed that he had not changed one particle; that he was still a Protestant and expected to die one. More than that, he said, were he able to get up and leave the place, he would testify to all that he was true to the plain gospel message that he declared up and down through this part of Syria. Dr. Stewart and Salim Saleh's brother had a long discussion on these matters, and in this discussion, I need not add, that Dr. Stewart had the occasion, and used it well to set forth the simple and plain yet mighty principles of the gospel of our Lord Jesus which have ever been against all rites,

ceremonies and traditions, taught and used by men as a means of saving grace rather than the new birth. Had we only known of his oppression, we might have done something to save him from it. Surely we all need to pray that we may be kept steadfast in the faith. Ere we left Dr. Stewart asked them to take down the Virgin picture that had been hung at the head of the bed. The brother took it down, but we fear the priest will put it up again. However, we had the satisfaction of seeing its removal, even if it be only for a season.

There are many reports of robbery and murder around us these days, showing the unsettled conditions of affairs.

Another item of interest. A little lad was returning home from one of our village schools last week, and was met by a government officer. He stopped the lad and inquired what he had in the little satchel strung over his shoulder. The lad was compelled to show his school book. This the officer took and brought it down to Latakia and reported to the governor the presence of one of those deadly institutions that teach boys how to read, and perhaps also teaches them the gospel. I have not heard the final details on the matter, but think the matter passed over without anything more than a few big exaggerations that we call in English lies. These for the defense of the teacher and the good of the school. This reveals to all the great breadth of the promised liberty which was given a few years ago.

We have had no word from Miss Wylie since Dr. Stewart's return from Beirut, and so we take it that she is progressing nicely.

I will now close with this. All in our present circle are in good health and hard at work.

Stewart, March 19, 1914, will interest our readers:

It is good news from Miss Wylie this time. If she keeps on, we will soon be able to bring her back home.

Mr. Stewart went to Suadia eight days ago accompanied by Mr. Edgar who returned Tuesday. Mr. Stewart is not home yet. I had hoped he would be back this evening, but it is bed time and he is not here. He will miss seeing the Mersina folks as they pass on the steamer to-morrow on their way to America.

Miss Edgar would reach Beirut to-day. She will have a nice visit with Miss Wylie in the hospital before coming on. Then the Mersina folks will get to see her, so she will have lots of our people to cheer her up. Mr. Edgar is going on the steamer to-morrow to meet Miss Edgar at Beirut. Miss Edgar and the Stewarts must have been tarred with the same stick. You remember we performed the same stunt on our first furlough. Left here March 29 and landed here again the 3d of June. We left J. B. Dodds to hold the fort, and he followed close upon our heels, so we came back. There was no minister in the whole mission field, was the reason.

Everybody is well at this writing. The schools are going on fine.

Mr. Stewart is losing another teacher on account of the army. He is an N'saireyah, and as the Government consider them Moslems, they will take no excuse or money any more. Every Moslem is compelled to go to the army now. Before, he could pay his fifty pounds or get off if he was newly married, or if he was an only support, etc., etc. But that is all finished. So he must go. Good night.

A line or two from Mrs. Jas. S.

Asia Minor, Mersina.—A letter from

Dr. John Peoples, dated March 23, 1914, will be read with pleasure:

I have been intending to write to you ever since landing here, but one thing coming on top of another has made me put it off till the present time. On the morning of the 27th day from New York we anchored in Mersina harbor and we were glad of it. Aside from the first few days from New York the weather and sea were good. We firmly believe that, in answer to prayer, the Lord had ordered all things for us. We arrived at Alexandria on schedule time. It was necessary to wait there two days for another steamer that would take us to our "desired haven." While at Alexandria, which, of course, is under British rule, we enjoyed some good things. The missionaries there of the U. P. Board were telling us some of the things that they are permitted to do for the Kingdom; and of the doors which, as compared with Turkey, are wide open to the Gospel. How it made us long for the day when similar doors would be open in Turkey. One of the stories told runs on this wise (I am just writing from memory, so possibly the details may not be exact). In Cairo there was a very prominent Sheikh who thought that something should be done to stop the progress of the missionaries. He went to one person for help and advice, but without success; he went to another with the same result; finally he came to a priest, who said that he could not help him, but he thought he could take him to one who might be able to help him. He took him to one of the missionaries. The missionary thought the man had come for light and he presented him with a Bible. The Sheikh was a gentleman, and when the missionary had presented him with a book he did not see how he could do anything for the

present, at least, but take the gift and go away. He did so and he began and read the "Book." After a time he came back to the missionary, but for a very different reason this time. He came for light on the "Way." At present that Sheikh is in the employ of the Mission and has his meeting place just in front of the "Azhar" (the great Mohammedan University at Cairo). Just recently this Sheikh had a special meeting and in the audience there were at least 100 sheikhs from the "Azhar," and there were at least 100 more in the crowd outside of the meeting place who could not get in because of lack of room. The speaker proceeded to bring the Bible and the Koran face to face. He took some seven or eight of the main arguments used in favor of the Koran and showed how there was little or no foundation for them in the Koran and strong foundation for them in the Bible. For instance, the Moslem points to the ninety-nine beautiful names or attributes of Allah given in the Koran, but in the whole ninety-nine there is no reference made to God as a Father, the most beautiful of all, as there is in the Bible. The Moslem speaks of the Koran as a book of history, but the Sheikh pointed out specific instances where from the standpoint of history it was acknowledged to be incorrect. Such is not true of the Bible. He compared the Bible and the Koran as books of poetry, with the proof markedly in favor of the Bible and against the Koran. When he had finished, one of the younger element among the Sheikhs from the Azhar sprang to his feet to correct the mistakes that had been made, but one of the older Sheikhs who was sitting near this younger man caught hold of him and told him to sit down, that no one could answer such arguments as those. Remember that

that meeting was under the shadow of this great Moslem University. One feels like using the words of those of old—"If the Lord should open the windows of Heaven could such things be"—in Turkey? Yea! Verily! and possibly before we are ready for it.

From time to time I am working on the hospital building, trying to get it into as good shape as possible. One day a week—on the market day—I go to Tarsus and hold a dispensary. Last week there were sixty-eight came. It seemed to keep me pretty busy diagnosing and then dispensing the medicine all myself, but when I look back at the Massacre time in Adana, when I was having 350 and over each morning from 7 till noon; and one day 415 between the same hours, sixty-eight does not seem to be very many. After dinner of those days in Adana I would have several operations in the hospital. Such times one does not want to go through more than once in a lifetime.

The Willsons and Miss French left us last Thursday, taking a boat from here to Alexandria and one from thence to New York. On the way down the coast they expect to stop at Alexandretta and Latakia. We are praying for a safe trip for them.

There is some smallpox and some typhoid fever in these parts at present. People here with smallpox and such pleasant diseases move about in "high society" and among their friends as freely as we would at home when we are perfectly well.

The Circle are all about in usual health, with the exception of the youngest member, who has been rather seriously ill with intestinal trouble. We are glad to say that she has taken a turn for the better.

China, Tak Hing.—Miss Annie J. Robinson gives us an item or two from her work as trained nurse:

Chinese New Year began with lots of noise—firecrackers going night and day. The president announced that he was going to observe New Year in the old way. The people then were not afraid to do likewise. For almost two weeks the celebration lasted. One of these nights there was a wedding in a nearby house, and the noise was something awful; they kept it up all night long and for several nights.

There were many visitors came. One day Tsai So entertained about 180. She loves to talk, so she got her fill that day. She and the blind girl talked the doctrine these days, and they had a fine opportunity, for many came that had never been before. One of our new helpers brought a crowd from her village. I entertained them a little while with music from the Victrola, and it delighted them greatly. The Chinese are very fond of music. Some of the other missions use the talking machine as a method for evangelization, having records of hymns.

We have two very interesting cases in the hospital—one a blind baby girl about two years of age, who cannot yet walk. She was picked up along the road by an old carpenter and brought to the hospital, so we felt we could not throw her out. Her body is poorly nourished. One day she was rubbing her eyes and looked like a child awaking from a sleep, and then she began to cry, and for a moment I forgot she was blind, and thought of taking her into a room and showing her out the window to quiet her, but then I remembered, and it gave me a heartache. Oh, the pathos of it. I wonder if it would not have been a good thing to have left her to die. She does not whine all the time, but sometimes she seems happy and

is a sociable little creature. By the way, her name is Kam Tsoi (Golden Fortune), given to her by one of the students. She is being cared for like a child of Golden Fortune. Mrs. Wright contributed not a little to her well-being, giving her all her outfit from Paul's hand-me-downs, which are in good condition. Also Dr. Kate has a soft spot for this blind little one, and she drops in a basket, shawls and comforts, etc.; and by the way, I found a larger basket to give the Doctor a bigger chance for her charities.

At New Year one of the Chinese gave me two little red packages; one contained a penny and another two pennies. These were for the little infant, Yuk (precious) Tsoi, and she also has been wonderfully provided for. She is thriving and gaining every week, and looking now quite intelligent. The parents have never once come back to see her. I do think the mother was sorry to leave her, but circumstances seemed too overpowering for her.

We have an interesting case of ascites, a little girl of fourteen or fifteen. She has such an intelligent face, and is so pleasant when you speak to her. For a time her eyes were almost closed with swelling. She comes to all the meetings. Dr. McBurney performed an operation on her, and since then she looks fine; the swelling in her eyes and feet has disappeared.

Yesterday afternoon it poured rain, but we had a tea party for the patients and helpers in the hospital and also the medical students. Tea and little crackers were served, and one new coolie that we have got, who is the husband of one of the students, was drinking tea out of the foreign cup. He held on to the cup and could not trust to take it by the handle. It was very funny the way he did it. The others laughed at him, but he soon imi-

tated his wife's brother, A Loi, who handled the cup very ingeniously. This was the initiation or dedication of two dozen cups that were given to the hospital by an agent for Nestlé's Food. These are an advertisement. They are very nice, with a golden rim, and quite fine white china, with the picture of a maiden and two Chinese characters written on them in blue. The reception room was full. There were five foreigners, and Dr. Wright managed the talking machine (Dr. Scott's Victor), and the Chinese were highly pleased. It brought a bit of sunshine into their monotonous lives.

China, Lo Ting.—Rev. E. C. Mitchell sends interesting items of his work under date of February 13, 1914:

I don't think I have written you since our communion here almost two months ago. We had had an accession of seventy-three by certificate coming in as they had opportunity for a month beforehand and then at communion four were baptized making a total of seventy-seven. One has been received since then, so that we have a total membership of seventy-eight that has been received since we came here last fall. The people have noticed some changes in things since we came, but they take it for the most part very well. The use of the Psalms and the absence of the organ in our worship were noticed and some said something about it, but when we told them it was the custom of the Covenanter Church, it was all right with them. They sing Psalms with as much fervor as though they had always been used to that. The most of them find it pretty hard to follow a tune, but they did that with the hymns, too.

I spent the first Sabbath of February in Ch'e Tsai and held communion with them. There were thirty sat down at

the Lord's table. One woman was baptized and two babies. This is the first time I have baptized children. At Do Sing there were none of the Christians that had children. One of these babies was about a month old. It was not very well on Saturday, the day it was baptized, and that night it got worse. About eleven o'clock it got very bad, and they said it quit breathing. They took it out to the room outside the house where they put the dead until they have the burial. The next morning one of the native preachers who lives there, Chung On Tai, came and told me about it and wanted to make arrangements for the funeral. We began talking of the matter and had just about decided when to hold the funeral and what part I would take and what he would have, when the father of the child came in and told us it was better. He said one of the other children in the family went out to the room where it was about eight o'clock and came back and said the baby was moving. We postponed the funeral indefinitely. The baby was very sick all that day and I thought when I would get up Monday morning they would tell me it was dead again, but they told me it was a good deal better and they thought in a little while it would be well. I have not heard from it since, so I do not know how it got along. The parents were giving God the glory for raising their child up to life again.

My time for the last week or two has been taken up largely with making plans for the coming year. I have been trying to get a building rented for street chapel. I think the deal will be closed by tomorrow, and when the building is repaired a little, we will have a good place for a street chapel. I have also secured the promise of an old temple for the boys' school rent free as long as I will

want it. There are several idols in the temple and there are a few people who come there to worship, but not very many. I am having the idols screened off from the school, so that the boys will not have to watch them all the time. It is the custom here in this district just now to turn the temples into schools, but it is something new to have one offered for a Christian school.

Word came last night that Miss Dean is to leave Tak Hing next Monday, so I suppose this letter will go on the same steamer she goes on, and she will be at home by the time you get this. I hope the change will do her good. This climate seems to be hard on her.

Dr. Dickson and Mrs. Dickson are getting started in nicely with the language. They seem to be able to adapt themselves to new conditions very well. Dr. Dickson has a little trouble to take up with new things in way of eatables, but I guess he will make it all right. Mrs. Dickson seems to like the new things she has tried. It requires a good deal of effort to sit down to a Chinese meal and eat all that is set before you and ask no questions, but after a little practice one can do it. I have reached the point that when I am on a country trip I eat more Chinese food than I do foreign. It is a good deal more convenient than to carry food with one.

There is a good deal of plague in town just now. It is all around us and there have been a good many deaths. Some of the people seem to be a little afraid, but the most of them do not seem to mind it much. Last year this time we were having an epidemic of smallpox. This year it is the plague; but the Lord's hand has been around us to protect us.

The Chinese think it is an honor to be old, and to be polite they must seem to think one is older than he is. Yester-

day an old man asked me how old I was and I told him I was still under forty, and he said, "You must be older than that. You look like you were fifty at least." You see how rapidly I am aging since you saw me.

Mrs. Mitchell is running the girls' school. She has twenty-seven pupils, I believe it is, enrolled, which is all she can accommodate. She has turned off a number on account of lack of room. I think she has all she has time to manage, even if she had the room. The pupils are all paying their way but one, and they appreciate what they get more on that account, so that the work is easier.

I notice that you have Miss Huston's name in the Lo Ting list in the Olive Trees. Will you please change it back to Tak Hing? It is perhaps not my business to write about it, but a good deal of her mail comes here, and it makes it four or five days longer in getting to her if it comes here and has to be sent back again. Also Lo Ting is spelled "Lo Ting," instead of Loh Ting, as you have it. This is the spelling both in the post office and on the maps, so that our letters will be a little more sure of reaching us addressed in this way. I hope you will pardon me for making the suggestions I have made. This mistake was made last fall by some one in writing to you.

I hope you are both well this winter. Mrs. Mitchell joins in sending our best regards to both yourself and Mrs. Somerville.



Mrs. Dickson, writing Feb. 17, 1914, gives an account of their trip from Tak Hing to Lo Ting:

I knew you would like to hear about our trip from Tak Hing to Lo Ting. It was distinctly Chinese traveling. We

left Tak Hing Wednesday morning, Jan. 14, and all the missionaries came down to the river to see us off. It was a beautiful day, and our greatest regret was that Miss Dean could not come with us.

The boat was a long, flat-bottomed black-looking affair, and the covering was of grass and bamboo. Our goods were in the middle of it, the Chinese crew of five had the back, and Mr. and Mrs. Mitchell and ourselves had the front. None of us could stand up straight under the covering, and occasionally it would fall down on us. Three men walked on the bank and pulled the boat by a rope attached to the top of the mast. Another helped it along with a bamboo pole, and the fifth helped to guide it. The river is so shallow that frequently we could hear our boat grating on the bottom, and often the men would all have to get into the water to get it off the sand. We used one of our cots for a table, and sometimes used a cot for chairs, but most of the time sat on the floor.

We spent three and a half days on this boat, and in that time had covered a little over forty miles. We traveled only in the day time, and at night usually stopped near some little village. When we think of how far we could travel in the States in three and a half days this trip seemed slightly monotonous. But sometimes this monotony would be broken, and on the whole we enjoyed it. Sometimes we would get out and walk along the bank for a while, and then sit down and wait for the boat. One morning, while on one of our strolls, we had a wait of more than an hour before the boat came in sight. The men had stopped down the river to change some cargo around and also to get a meal while we sat in the sun. No such thing as hurry in China. Each time the boat stopped we would be surrounded with curious Chinese, who persisted in asking

questions about our clothes, and why our complexions were light instead of brown, like theirs.

One night for variation Mr. Mitchell fell through the floor of the boat. He got out all right with no bones broken, but he had dislocated the floor so badly that for the rest of the trip we never felt quite safe in using that part of it. Later we met a large raft coming down the river and heading straight for our boat. The captain tried to steer clear of it, and was using his long bamboo pole to push the raft away, when the pole broke, and the next minute all we could see was the Captain's head above the water. He was pretty angry for a while, but soon got over it and laughed with the rest of us.

On these river boats they always stick a bunch of joss sticks on the front end of the boat each night at dusk to keep away the evil spirits. One night, when one of the men was putting them out, Mr. Mitchell asked him if he had ever heard of Jesus. He said he hadn't, so he told him the story, and I have never seen a face in America watch a speaker with

more interest than that man did. He asked how he might worship Him, and Mr. Mitchell told him.

When Saturday noon came and we found that we could not reach Lo Ting before Sabbath, we decided to get off at Tai Waan and make the rest of the trip overland. The men walked, but Mrs. Mitchell and I had to take chairs, and they do not make very comfortable traveling, as they have to be carried by long poles on the shoulders of two men, as there are no roads for wheels in inland China.

We reached our new home late in the afternoon, just two months from the day we left Cambridge. Lo Ting is a good-sized place, and our house is in the walled section of the city. Patients began to come to see Dr. Dickson shortly after we arrived.

We are having very warm weather just now. To-day the thermometer reads 85 in the shade and 105 on the street.

Dr. Dickson joins me in best wishes to you and Mrs. Sommerville, and hoping that you are both well.

AT HOME.

New York.—The Women's Missionary Society of the Second Reformed Presbyterian Church was organized on May 12, 1913, and at the first regular meeting, held on June 5, twenty women of this congregation were enrolled as members.

The object of this society is to arouse interest in the mission work of the whole world, and especially in the missions of our own denomination.

Regular meetings were held on the first Thursday of each month, excepting July, August and September. The membership dues are fifteen cents per month.

Each meeting was opened with devotional exercises, in charge of the different members; then followed the half hour given to the study of various phases of missionary work (several of these being considered during the year), after which the business meeting of the organization was held.

At the October meeting of the society the members and a few outside friends raised fifty dollars, to be used in the work among the leper colony at Do Sing, China. On Jan. 16, 1914, Mr. Blair, returned missionary, gave a most interest-

ing illustrated lecture on "Our Missions in China and Turkey." Unfortunately, the weather that evening was not favorable to a large attendance, but considering the circumstances, Mr. Blair had a fair audience. The February meeting was given over to an all-day session, at which time garments were made for the children connected with the Mission of the Covenant in Philadelphia.

While the work accomplished by this organization during its first year of existence, as to actual amount, is small, we believe and hope that it may be productive of more good than can be reckoned by man.

During the year the Women's Missionary Society has gained nineteen new members, and while we feel that the meetings might have been more largely and regularly attended than they were, we are not in the least discouraged, and are looking for better things to come during 1914-1915.

EMMA C. LINSON, Sec'y.

FINANCIAL STATEMENT.

Receipts.

Dues	\$45.80
Contingent Fund	5.95
Lepers	84.00
Collection at Mr. Blair's lecture	11.50
Honorary membership ...	1.01
Thank offering	125.00
	————— \$273.26

Disbursements.

Lepers	\$84.00
Lantern	10.00
Dry goods	11.38
Flowers	6.10
Expenses incidental to Mr. Blair's lecture	4.75

Social	3.34
Literature for our thank offering meeting	1.50
Postage, stationery, rec- ords, etc.	2.31
To Mr. Thompson in To- peka, Kansas	125.00
	————— \$248.38

Balance..... \$24.88

FLORENCE B. O'NEILL,
Treasurer.

Pennsylvania, Philadelphia.—It is with a sense of great loss that we (the L. M. Society of Third Philadelphia) record the death of one of our number, Mrs. Elizabeth Cameron, who was called home on Feb. 25, 1914.

She was a faithful, earnest member. In her friendship we felt the power of her quiet strength of character and purity of soul. We knew she proved true the promise "In quietness and confidence shall be your strength." The trials of life served only to ennoble and beautify her life, making it a gentle ministry of love. We believe she is now crowned by her King and Redeemer, Whom she loved and served loyally and true-heartedly.

"The ways of our Father are best,
Though He send us much sorrow and
pain.
He giveth, He taketh the dear ones back,
Oh, blessed be His name."

We extend our sincere sympathy to the bereaved relatives and friends.

MRS. K. SERVICE,
ANNA M. JOHNSTON,
ELIZABETH H. FORSYTH,
Committee.



Prayer is not monologue, but dialogue; God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that He will listen to mine.—Andrew Murray.

MONOGRAPHS.

WHAT MESSAGE DID YOU BRING ?

"And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew Him, and ran through the whole region round about and began to carry about in beds those that were sick where they heard He was—and as many as touched Him were made whole."

How true to life this scene, though written nearly nineteen hundred years ago. When Jesus landed, the people knew Him, for He had been there before. He had done some marvelous works in Gennesaret, and the word quickly spread that He was back again. The excitement intensified until some one with executive ability, took charge of the situation. Calling about him strong young men, "Samuel, go the way of the plain! Stop at every village! Tell the people that that Great Healer has come again and for them to bring their sick right away, for He may leave any minute!" Away goes Samuel, sped on by the serious importance of the wonderful message. "Benjamin, do you take the Hill Road and tell every village!" Away goes Benjamin! "Reuben, run to the villages in the mountains and tell them! Hurry! for the time is short!" Away goes Reuben, fleet of foot and light of heart. (A few young men were sitting on the fence whittling.) Thus runners were speeding through all the region, pressed on by the consciousness that time was a great factor.

And what stir was produced! The watchman, high up, answered, "I see a man running! There is news, good or bad, for he is running hard!" Presently,

grimy with sweat and dust, the runner bounds into the town, and wildly gesticulating, he tells them that that wonderful man who healed when here before, had come back, and for them to hurry their sick, and blind, and leprous, and palsied down to the coast, where He is, *and be quick, for He may go away!* What stir in those villages and mountain homes! Look at the people running hither and thither in their excitement, helping the feeble, leading the blind, carrying the sick, all in desperate haste, lest the gracious opportunity should pass. Look at the groups hurrying down the mountain trails and along the valley paths—all bent on one purpose—to get there as quickly as possible. And when they reached the place and saw Jesus, in His infinite compassion, healing all as fast as they came, what burden was lifted to think that they were there in time! And as Jesus laid His hands on the dear, suffering one, and he was made well and strong, how their hearts filled with thanksgiving, for God had visited His people.

Look at the same multitudes returning. Who is that man outstripping all? He is the man who was dying with consumption. Who is that man whose throat seems to be bursting with praise and song? He is the leper who dwelt in a separate house on the outskirts of the village! Who is that woman who now and then drops on her knees with hands uplifted? She is the mother whose dying boy was restored! Who is that woman who is pressing her baby so close to her heart? But why try to put in words the joy of those people as they return home after having met with Jesus. (Those young men were still sitting on the fence whittling.)

This allegorical picture, though it may

well be within the fact, is presented to get hearing for this important factor in the case, in every case—

WHAT MESSAGE DID YOU BRING ?

All depends on the message. Suppose one of those young men, dragging his weary feet, had reached a village, and after calling the people together, said, "There is a man down at the shore who claims to be a healer. He comes from somewhere, and is getting up quite an excitement. The ruler of the synagogue asked me to come up and tell you to bring down your sick. But I am not sure there is anything in it. I think the people are excited. There may be something in the man; but I am not sure. You can do just as you please. Take down your sick if you want to, but I think you will have your labor for your pains."

And the people of the village were not moved. They stood around in groups discussing the matter. One would say, "Let us take down blind Ephraim!" Another would answer, "What is the use? There is nothing in the report." At last one lone man, with palsied arm and lame, hobbled out and down the way. Some called to him that he had better think again. But he went on. In the course of the afternoon he returned well and full of joy. Then the excitement began to rise! All that had sick would go right away. But, no. The healed man said, "*Jesus has gone!*" Then there was wailing, upbraiding, crimination and recrimination, and judgment, harsh and stern, against the messenger who, by his indifferent manner and speech, had led them to do nothing, and let a great opportunity pass away!

What was the trouble? This: *The messenger had not brought the right message. He had practically brought a false report! He had given a false view! He had thrown his influence against the pur-*

pose of his coming. He was not moved with intense interest, and the people caught his spirit and did not believe.

How different the effect when the runner brought the message, backed by a heart full of love for the sick and dying, and *who believed with all his soul that the great Healer was able to heal all.* His very actions, earnestness, pleadings to hurry, begot confidence. *He was a messenger on fire!* The people, moved and filled with expectation, hurried the diseased, the sick, the dying, down the mountain trails. Everything depended on the message the runner brought. *It is an awful thing to give a false impression of Christ!*

WHAT MESSAGE ARE YOU BRINGING ?

All are going to the people with a message. But what kind of a message do we carry? Is it a half-hearted, a lukewarm one, saturated with "*I'm not sure*"? Is this the atmosphere about *you?*

F. M. FOSTER.

New York City.

FACTS AND INCIDENTS.*

SPECIAL GIVING.

I wish to bear testimony to the generosity and progressive spirit of our Mission Board, and bespeak the hearty co-operation of the whole Church. Special gifts for special purposes are good and do much good. They serve a purpose, as creeping is usually a necessary step before walking, but there is a better way. In a way they may be a handicap. The Board has shown a uniform willingness to make broad plans for the work, but have to curtail because of lack of funds. Even so, members of the Board are constantly giving extra money themselves rather than to have the work delayed while the people could be persuaded to

*Culled from reports and letters from the field.

furnish the money. There seems to be an idea abroad that we are continually being confronted with emergency calls that make a little discretion money come in handy. Nothing is truer, and yet if all the discretion money that people are willing—or would be willing to give if the appeal were made—were handed to the Board, we would have money for all legitimate purposes, and they could lay their plans for the whole amount in whatever way would be best for the work. Our local treasurer never complains, and we have no reason to suppose that the Treasurer of the Board does, but it stands to reason that it would be a welcome relief to them both to be rid of so many different funds. Then we could feel free to write for publication of all the needs we see, and if any one was stirred to give money, he could send it to the Board to be used at their discretion, mentioning, if he wished, what had stirred him up. Then if the Board approved, a letter could be sent with instruction to the Mission. As it has been heretofore, we must appeal to the Board first before the Church knows anything about it, and as a result the Board is often up against the necessity of making bricks without straw, or else waiting a long time before interest can be stirred up. The Chinese are slow, and we must give them their time. The people at home rise grandly to an emergency when a need is presented, and I believe there might be established a closer bond of co-operation of forces than there is at present. We have felt the rising tide of spirituality since last meeting of Synod. Moody is said to have remarked while on his deathbed, "If God is your partner, make your plans large."

—*Dr. Kate McBurney*

A HOME MEETING.

An opening was found for weekly meetings about two miles from the Mis-

sion, and these were carried on with good regularity during the first half of the year. The woman who has now been employed to look after the guest room invited us to hold meetings in her home. Her mother-in-law, a gentle woman eighty years of age, blind, and dull of hearing, took a great interest in the doctrine. Classes were held in different rooms conducted at different times by a number of foreigners and the hospital helpers. Then if grandmother was at all able, she enjoyed some private talks with those who had come to her home. When we returned after summer vacation she was on her deathbed. One night she became alarmed and cried out. Ah Tsoi ran to her and asked what was the trouble. She replied that she heard the devils coming. Ah Tsoi replied: "You heard wrong. That is Jesus coming for you. Do you not remember the Sin Shaangs told us we were not to let our hearts be troubled, but to believe in Him and He would prepare a place for us and then come back and receive us? He has come to receive you. You need not fear to go with Him, and bye and bye I will come, too." This comforted her and she went. As Ah Tsoi and her nephew, a young boy in his teens, were the only Christians in the home, they had to allow the heathen rites of their ancestors to be held, but grandmother was beyond being harmed by them.

—*Dr. McBurney.*

PERSONAL WORK.

One of the students has been saving up his money since he began cooking our rice and washing our dishes, with a purpose in view. Last year he secured a piece of land in his home village fifteen miles from the mission. During the year he has with his own money and some help from friends erected a two-story, two-roomed building of sun-dried

bricks. This is to be used for a week-day and night school, and on Sabbaths for services. Now that he has begun the study of medicine—a long cherished desire—he hopes to be able to give help to the sick. His village has no school, and the villages round about are no better off. A few have picked up a few characters, but unless they go elsewhere and study further, it is of little practical value. So far the girls have had no chance except two or three who came here. The difficulty in building with this kind of material is that if rain falls on the wall before the roof is on, the walls are warped, and the building injured. In speaking of this house recently, Hon Shan said: "I greatly thank the Heavenly Father because He kept away the rain until the roof was on, and now you see the walls are plumb and they are practically permanent." A little mud hut in a remote village in China, consisting of a room upstairs for girls and one downstairs for boys, where men and women who are too busy in daytime to go to school may go in at night and learn the doctrine, is a small affair. Probably not many except the pupils will attend the Sabbath services regularly at first, but we hope they will learn to do so.

One of the students who is a graduate of Dr. Robb's Training School, spent an hour each week during the first half of the year in teaching the Life of Christ to a leper who lived across the river. This leper was a Christian and knew characters fairly well and seemed to grasp the doctrine unusually well, even when he studied alone. It was hoped that he might later be sent to teach the lepers. Evidently this was not the Master's plan for him, as his dead body was found floating in the river during the high water.

—Dr. McBurney.

GUEST ROOM.

A great want has been felt in the lack of a room to receive guests. Many women would come to call socially, but after standing around the door and being told that the doctor is busy, they grow impatient and go away and we cannot blame them. Nothing better than the dispensary waiting room is offered with an invitation to sit, and its bare uninviting appearance gives them the impression that we think any place is good enough for them. They beg to be taken to my room upstairs, which honor I decline, explaining that it is not our custom to invite guests to our sleeping apartments. Recently we have transformed the old waiting room into a guest room. A matting drugget and some nice pictures were donated, and some comfortable rattan chairs, a teapot and cups, a table and other conveniences were later added until the room promises to be rather attractive and the Chinese seem to appreciate it. The Chinese helpers and patients meet with us here daily for worship, and it is here that we have consultations, medical meetings and interviews with the Chinese. Although only recently established, this guest room promises to fill a long-felt want. The helpers and patients will be encouraged to feel a partnership interest in it and a responsibility for its proper use and good order. We expect to use it as an evening study and recitation room for the medical students, as a lamp has been donated and we are too far from the village to expect women to call in the evening. A pleasant-faced woman who is a Christian is in training to have charge of this room. She had sorrows more than she knew how to endure. The chapel keeper advised her to come to the meetings and learn the Jesus doctrine as

(Concluded on page 118.)

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

IMMIGRANT FORCES.**CHAPTER IV.****PROBLEMS AND PERILS.**

OUTLINE.

I.—Perils.

1. Danger from secret societies.
2. Danger from infectious diseases.
3. Danger from criminals.
4. Danger from immoral persons.
5. Danger from insanity.

II.—Problems.

1. How shall the congestion be stopped, and workers be distributed, so far as possible settled in places where they may engage in occupations familiar to them?
2. How keep out the unfit?
3. How secure a proper living wage?
4. How secure for workers sanitary and moral surroundings.

The study of the book itself will lead us to conclusions on these matters, but I will speak briefly of some of them.

The danger from secret societies is a real one, but not more so than the danger from our indigenous societies of the same kind, though the results are, from their nature, more apparent. Given a society whose members are pledged to secrecy, there is room for all kinds of evil. They are always selfish, and may be very harmful, hence a law against these foreign societies would be unfair, unless it also took cognizance of American societies of the same kind.

Take, however, the Black Hand and its like. When you have a community whose members cannot read, they are at the

mercy of any one who likes to exploit them. There is a large community of Italians in a neighboring county, and many of them live in a small manufacturing town. During the last Taft administration a number of them were talking over some Government policy with a representative of one of the old pioneer families, on whose land much of the town was built. "Just wait," said one, "a few more years till there are more of us; and we will not ask Mr. Taft or anybody what we shall do; we will do what we please."

In many places they terrorize the community. Wealthy members of these communities are the prey of those who choose to demand money from them.

Whether the law barring illiterates will rid us of all dangerous elements or not is extremely doubtful. Illiteracy is a peril, but the literate criminal is the more dangerous. The educated rogue can find many ways of committing crime, and he is likewise more skillful in covering up his crime. It is said that all the criminals concerned in the famous Rosenthal case, though children of foreign parents, were born in this country, and attended the public schools. Does not this show the evil of throwing out of our public schools all religious influence? If it were possible to have honest agents at the point of departure where the intending immigrant is known, that would throw the responsibility where it properly belongs. Steamship agents should be debarred from attempts to induce people to leave their own countries, and the companies should be heavily penalized for infractions of this law.

Undoubtedly one of the greatest perils

both to the immigrant and to ourselves is the ease with which they can get intoxicating liquor. Liquor, you know, is a necessity! Read some of the statistics in this chapter: The population of Fayette County, Pa., is 167,000, of whom 48,000 are foreigners; it has 17 distilleries, which in one year made 50,000 barrels of whiskey; it has 9 breweries, which brewed 130,000 barrels of beer. At times there are from 100 to 130 men at the bars at one time. In 1912 there were 700 commitments to jail in six months.

An owner of two fuel plants in Washington County noted the waste to both employer and employes from the use of drink. There are about 2,000 men employed. He secured tap-room licenses, and opened two tap-rooms. In one year the sales of bottled beer amounted to \$150,000, and in addition to this there was sold by brewers' agents, \$300,000 worth.

Although there are but two saloons in the heart of the city of Gary, there is no restriction in the region outside the company's property, which is occupied by foreigners. In the first block of this area every building is a saloon. In 1911 there were 238 saloons to 21,000 population; two years later, in spite of a great increase in the price of licenses, there were 198 saloons to 30,000 people. The great trouble with this necessity for liquor is that the more liquor you have the greater the necessity created.

In a very interesting article by Mary Antin, in the *American Magazine* for April, she says that everything points to the political boss. One of these evils is the sale of votes by the ignorant immigrant. She very truly says that if there were no buyers of votes there would be no sellers; she lays the blame not on the ignorant immigrant, but on the scheming politician. Thus if there are perils to the

country from the immigrant, there are also perils to the immigrant. How long shall we go indifferently about our business, and pass them by on the other side?

JUNIOR DEPARTMENT.

Subject—PUTTING OFF THE GREAT DECISION (Acts 24, 24-25).

References.—Decide: Deut. 30, 15; Josh. 24, 15; Ruth 1, 15; Mark 10, 21; Luke 16, 13.

Choice: Exod. 32, 26; I. Kings 18, 21; Psa. 119: 30, 173; Heb. 11, 45.

Putting Off: Gen. 19, 16; Matt. 8, 21; Luke, 9, 61; Acts 17, 32.

Excuses: Matt. 25:24, 44; Luke 14, 18.

Too Late: Matt. 25:11, 27; Heb. 12, 17.

Questions.—What two men were talking together in Caesarea? What kind of a man was the Roman governor? What kind of a man was the prisoner? Where was Caesarea? How came the governor there? Why was Paul there? Of what was he accused? What had Paul and Felix been talking about? What answer did he make to Paul's arguments? Do you suppose he ever found a "convenient season"? Why do people now sometimes put off the great decision? How long do you think it would be safe to put it off? Why is it wrong to put it off? What ought Felix to have done? What ought we to do? Have you decided to be a Christian? How long do you mean to put it off?

We learned in our last lesson what a change was made in Paul's life when he became a Christian. We also learned how quickly he obeyed God's call to follow after Him. We have a very different man before us this time. Felix has sent for Paul and questioned him about his belief, and Paul, never missing an opportunity to present Christ, tells Felix in such a masterful way of right living, and the re-

sult of wrong living that Felix trembles with fear. He is not ready to listen to Paul's warning, however, and waits for a more "convenient season." We have no record that he ever found it or had another opportunity of salvation.

We have been taught God's will all our life; if we do not obey His command, we are like Felix. We cannot excuse ourselves because of our youth, for no one is too young to die, and to be called before God to give an account of our life. Let us decide to-day that we will be for God and not for another.

COMRADES FROM OTHER LANDS.

CHAPTER VII.

WITH THE LUMBER JACKS.

We have studied about the east, south, and west, and for our last lesson we turn to the north. We will find a whole army of men in our northern woods, almost a half million of them. There are thirty thousand in Minnesota alone. They are a rough company, and are beset with temptations. The worst ones being drinking and gambling. They live in big bunk houses, with double-deck bunks on each side. A large stove at the end furnishes heat, and a rack above this is used for drying the men's clothes. Each man has to wear several pairs of socks because of the cold, and hundreds of pairs have to be dried every night. The tables they eat at are covered with oilcloth, the dishes are of tin or enamel, and the knives and forks are of iron; the spoons of tin. They work early and late. Frank Higgins works among these people, preaching and teaching, and caring for their bodies. They call him their "Sky Pilot," because he shows them the way to heaven. He tells many stories of their hardships and ill-treatment, but also many of their interest in Christ and faith in His word.

A missionary to the lumber men pleads

for a "home place," where he can invite the men to spend their evenings and thus keep them away from the saloon and gambling halls. These places are needed in every town near the lumber camps.

All over our broad country we have found these Comrades from Other Lands. Children of the same Father, may we give our sympathy generously. "For one is your Master, even Christ, and all ye are brethren."

MRS. R. W. WALLACE.

ANTI-MORMON CRUSADE.

The crusade against the polygamy of the Mormon kingdom is peculiarly a Woman's crusade. It has been opened by an organization of which men are the leaders, the National Reform Association. And we need have no fear that it will be neglected by that body. But still remains the fact that one part of the great fight appeals particularly to women.

Let us give but one reason at this time—the children! Is it not sufficient?

When the general government thought it was closing up the Mormon question, it passed and permitted Utah to pass, laws to legitimize the children born in polygamy. That was the final crowning mercy. No one believed, when the Mormon elders picked their own date for the expiration of that clemency, there would ever be any failure by the Mormon elders to observe their own obligation. That obligation was that they would not have any more children of polygamous birth after the statute for legitimacy had expired.

The Mormon priests gave their promise in 1890.

In the official report of the testimony given before the United States Senate committee by Joseph F. Smith, the polygamous prophet of Mormonism, appears the following:

"Mr. Tayler.—You have not in any

way changed your relation to these wives since the manifesto, - - - You have caused them all to bear you new children—all of them?

"Mr. Smith.—That is correct, sir. - - -

"The Chairman.—Then you have five wives?

"Mr. Smith.—I have. - - - I have had eleven children born since 1890.

"Mr. Tayler.—Were those children by all your wives; that is, did all your wives bear children?

"Mr. Smith.—All of my wives bore children. I have had born to me eleven children since 1890, each of my wives being the mother of from one to two of those children.

"The Chairman.—Then you could educate your children and clothe them and feed them without having new issue?

"Mr. Smith.—Well, yes, I possibly could, but that is just exactly the kernel in the nut."

Under any circumstance, except one of moral necessity, it would be unpardonable to quote such grossness from such a sensualist as this Mormon prophet. In dealing with him and the Mormon problem his own avowal of his purpose and of the character of modern polygamy in Mormonism must be taken into account.

How about the children?

If the consequences of all this evil could fall upon the priests, we might possess our souls in patience. But it is the children who must suffer. All through Mormonism, the polygamists have followed the horrible example of their prophet, Smith. The children of polygamy, born since the legitimatizing statute expired, are now outside of all recognition by law or social convention.

Can the Christian womanhood of this country contemplate that situation without a shudder?

And the dreadful crime does not keep

itself within the Mormon kingdom. The prophet flaunts his polygamous establishment across the country. His emissaries knock at any Christian door, soliciting converts to his teachings.

There are enough dangers, at the best, without having this unspeakable thing fostered and cherished into more power for the corruption of society.

We may feel that *the* children in *the* Christian home of our personal love, are safe. But it has long been recognized as a principle of physical and social sanitation that fever bred in the hovels endangers the mansions; that evil fostered in the alleys touches the homes.

We have no right to continue in any indifferent mood concerning Mormonism.

The Christian women of America must fight for the Christian home of America.

If there were no other cause of quarrel against the kingdom of the Mormons, its sensual cruel disregard of the rights of childhood would be enough. And on this point we do not need to hunt further for evidence. The testimony of the Mormon prophet is enough; it is more than enough!

MRS. J. S. MARTIN.

OUR CONVENTION.

The twenty-ninth annual meeting of the Women's Missionary Society of Pittsburgh Presbytery will be held on Tuesday and Wednesday, May 19 and 20, in the Wilkesburg Church.

Aside from the business, there will be an interesting program for each session, during which many questions of interest to the women of our Church will be discussed.

It is expected that some of our returning missionaries will be present to bring us a message from the foreign field, but at the time this is written (April 13) no definite announcement can be made.

A part of Tuesday afternoon will be devoted to a service in memory of Mrs. Carithers, who, within the year, has been called from her work among the Indians by our Master. It was from the duties of pastor's wife in the Wilksburg Congregation that she was called to take up her new and difficult labors in the mission field; it is therefore peculiarly fitting that in this church the memorial service should be held.

Many of the women of our Presbytery look forward to our annual convention with lively interest, and we hope their enthusiasm may communicate itself to others so that *all* the women in Pittsburgh Presbytery will wish to attend.

We hope that each one will make an earnest effort to be present, but whether you are present or absent, we shall rest assured that the convention, its officers and its speakers will be much in your thoughts and prayers.

To the women of our Church outside the bounds of Pittsburgh Presbytery, especially to any who have been associated in our work in former years, we extend greetings.

We shall appreciate a message of encouragement from you, and may we ask that you will not forget to pray that our convention may be especially helpful and stimulating. MRS. R. M. PEARCE, Pres.

THANK-OFFERING FOR 1914.

Within a few weeks the women of Pittsburgh Presbytery will be gathering in their thank-offerings for 1913-1914. For a number of years a phase of our Church

work in need of special help has been chosen and suggested to the women as an object for their thank-offerings. This year the executive committee of the Presbyterial, after looking into the needs of the various schemes of the Church, has decided not to name any definite object. Let it not be inferred from this action that the schemes of the Church are not in need of money. They are. But there seemed to be no one phase of the work which appealed to the members of the committee as being in need of the whole of our thank-offering.

As has always been true, the women are at liberty to designate any object they wish, while all undesignated contributions will go into the Indian Mission Fund. That our gifts, however, may not be too scattered, we would suggest that the women of the various societies, as societies, would choose an object to which to contribute their gifts. Or perhaps two or more societies could unite, and center their giving upon some one phase of our church work.

Our thank-offering, as the name implies, should measure our gratitude to the Lord for the good things He has sent to us during the past year. Surely our blessings this year have been no less than those of previous years. Therefore may our offering this year fall not a cent below that of former years. From now until the time of the offering let us all study that our giving may be intelligent, and let us lay by, that our gift may, as nearly as possible, be the true measure of our gratitude. MRS. R. H. MARTIN.

a panacea for all her griefs. She began coming to the meetings and has already found that the half has not been told. She has believed for more than a year. She is allowed to attend the Woman's School in leisure time, but is expected to

keep the guest room in order and look after callers. We have an answer for those who tell us that they have been wishing to call, but it is so far to come unless they could be sure we would have time to see them.—*Dr. McBurney.*

EDITORIAL NOTES.

Special attention is called to the article with which this number of *OLIVE TREES* opens. It was prepared at the request of the Foreign Board by Mr. J. M. Steele, one of its members and an elder of the Third Covenant Church, Philadelphia, Pa., and a copy mailed to each minister in the Church. One pastor has written us that he not only read it carefully, but also preached a sermon on the subject, and thus emphasized the importance of earnest prayer for a revival of vital religion. No minister can render a more timely service to the people under his oversight than to present this subject in a sermon that voices his personal experience, pressing home the necessity of "always laboring fervently in prayer" that the will of God may be done in and through them. What the Board of Foreign Missions desires more than anything else from the individual and collective membership of all the churches is co-operation through the ministry of intercession. In every revival from Pentecost to this hour there have been two outstanding features—a faithful ministry and a praying people. The two are inseparable, acting and reacting on each other. If we would enjoy a time of refreshing from the presence of the Lord, we must cease to preach and hear without looking for conversions through the life-giving Spirit. If we rely on men of our own choosing, however eminent for their talents and attainments, or on plans of our own devising, however popular and pleasing, we will see no results. Rather let us say: "Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty, and in Thy majesty ride prosperously because of truth and meekness and righteousness;

and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under Thee." Or, "Thou that dwellest between the cherubim, shine forth. Stir up Thy strength and come and save us. Turn us again, O God, and cause Thy face to shine; and we shall be saved." When we recall the parting words of our Saviour to the eleven, "Behold, I send the promise of My Father upon you," and when we mark the fulfillment of that promise all along the line of the Church's history, we should be able, with unshaken conviction, to plead with God to make bare His arm.



Recent letters indicate that Miss Wylie seems to be rapidly improving. Mrs. Crawford says, in a private letter to Mrs. Stewart, "She has certainly gained since I last wrote. She is her old cheerful self, can talk and laugh, and enjoys having the ladies call." About the same time quite a number of her missionary associates and friends visited her in Beirut, and we may be sure the conversation would turn on her probable return to Latakia, the scene for many years of her evangelistic labors. Surely the Lord has heard the prayers of the Church for one who has served Him so faithfully for a lifetime. We repeat our request for prayer on her behalf, that she may be sustained and enabled to bow cheerfully to His will in calling her to retire from the activities of former days.



The Missionary Education Movement announces ten-day conferences at Blue Ridge, N. C.; Asiloma, Cal.; Silver Bay, N. Y.; Estes Park, Colo., and Lake Geneva, Wis., during the summer of 1914.

Each site having been chosen because of its exceptional advantages and attractions as a vacation center.

"The program of these conferences," writes the secretary of the Movement, "is to bring together wide-awake, aggressive workers in the Church, Sabbath school, and Young People's Society activities, and to prepare the delegates for more effective service in the churches.

"The physical invigoration and spiritual uplift of ten quiet days of prayer and conference in a beautiful, restful environment has brought to many, in previous years, new strength and purpose for the tasks of the fall and winter. Careful con-

sideration is given to physical and recreative features, recognizing that many of the delegates are combining their summer vacations with the conference sessions."

For detailed information regarding these matters, write to Missionary Education Movement, 156 Fifth Avenue, New York, N. Y.



Rev. and Mrs. R. E. Willson and Miss Elma French arrived in New York Monday, April 13, 1914, and went on to Philadelphia, Pa., the same evening, intending to spend their furlough with friends and relatives in Iowa and Kansas.



There are many indications of the radical and far-reaching changes which are in progress in the social, civil and religious life of the Chinese. Among these is the tolerance and encouragement given to Christian teaching and worship. A private letter to the editor of the *Congregationalist* tells of the use of the famous Temple of Heaven in Peking for Christian worship: "To this temple the Emperor came thrice yearly to pray for the people, for rain, for good harvests, etc. Recently the government has allowed the people to use the temple grounds for a series of fairs. Permission was also given the missionary societies to hold Christian services here in connection with the fairs, the preaching being done from a platform erected within the inner shrine. Streamers hang at the back, giving in Chinese characters the names of the various speakers and the days on which they are to speak. One banner gives the words of familiar hymns. The exercises are conducted under the direction of the five missionary societies at work in the city—four American and the London Missionary Society—but the speakers are all Chinese."—*The United Presbyterian*.



Dr. Robert F. Coyle, of Denver, Colo., will speak on "The Mormon Menace" at a mass meeting held under the auspices of the National Reform Association, Tuesday, April 28, 1914, at 8 P. M., in the First Presbyterian Church, Sixth Avenue, Pittsburgh, Pa.

Mormonism would destroy the things that are most fundamental to our Christian civilization.

Dr. Coyle is a speaker of great power. He has made a thorough study of Mormonism, and knows it inside and out. Be sure to hear him.

THE NATIONAL REFORM ASSOCIATION,

James S. Martin, General Superintendent.

THE NATIONAL ORDER OF ANTI-POLYGAMY CRUSADERS,

Mrs. W. I. Wishart, National President.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1914.

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